

# The Commonweal

## *A Weekly Review of Literature, The Arts and Public Affairs*

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## LIBERTY AND PROPERTY

THE CONVENTION held at Nashville, Tennessee, last June, by the Committee for the Alliance of Agrarian and Distributive Groups, proved so successful that arrangements are now being made for a general conference to be held this autumn in cooperation with other groups whose aims seem congenial to those held by the Nashville group. In addition to this action, a committee headed by the Reverend John C. Rawe, S. J., to be composed of representatives of both the Southern and the Northern groups, was appointed to draw up a plan for a permanent national organization. It was also decided to begin as soon as possible the publication of an official journal of the movement. Our readers, we hope, may recall that this paper called attention to the beginning of this movement last May, at the time when a symposium, edited by Herbert Agar and Allen Tate, entitled, "Who Owns America?" was published. This movement, in the words of Doro-

thy Thompson, "sees the American future in terms of the restoration of private property through a more intelligent agrarianism and a cooperative movement." The writers of the symposium tried to "clear a path that the average reader can follow; a path leading away from both Fascism and Communism, away from centralization and economic slavery, to small scale production and the independence of property ownership." Their book attracted widespread attention, and now it has been followed by practical action, which may become a social phenomenon of the highest importance.

Certainly, it is a movement which deserves the closest interest and the active cooperation of American Catholics. It is evident that it derives a considerable part of its fundamental principles from the English distributist movement of which Hilaire Belloc and the late G. K. Chesterton were the founders. Yet it is in no sense an importation

of foreign ideas or methods, for it is vitally connected with the very roots of the traditional American way of life. The report of the platform committee of the Nashville convention bears out both these statements.

As that document points out, "liberty today is endangered." In this statement, the new group repeats what both the major political parties proclaim. The Republican party sees American liberties endangered by what it holds to be the rapid drift toward Collectivism, or Communism, inaugurated and promoted by the present national administration. The Democratic party holds that our liberties are endangered by the forces of "economic royalism" which have seized control of the Republican party. Thousands of Democrats are in agreement with the accusations made against the Roosevelt administration, and are fighting against the perpetuation of its power. On the other hand, thousands of Republicans have deserted their former allegiance because of their agreement with the present stand of the administration. Meanwhile, there is every indication that new political alignments among organized and unorganized labor groups, and farmers, and small business men are being made, and that the former simple division of the political forces of the nation into two great parties, with little real disturbance coming from the small and ineffective radical groups, is definitely a thing of the past. And it is over the issue of liberty that the coming struggle seems bound to be fought.

The platform of the distributists—who may or may not evolve into a political party, but whose influence, we believe, will become highly important in the coming political struggles—declares that social reforms, no matter how desirable or even necessary at times, which are mere palliatives, cannot preserve and defend a nation's liberties; for "a free democratic society presupposes a moral and spiritual affirmation supported by appropriate social and economic institutions. Philosophically, we would assert that the end of man is the complete development of his own individual and social nature, and that institutions—political, economic, social, educational, and religious—are but means to that end. These institutions are good in the degree that they assist him in his free development, and evil in the degree that they hinder him."

In any tyranny, whether communist, fascist, or plutocratic, "power is in the hands of a few men. In a just society power is distributed among the citizens. They must be free in the sense that they cannot easily be intimidated or exploited. They must also be conscious of the conditions essential for the preservation of their freedom and of the fact that as moral agents they are free to choose the basic institutions of their society." Men cannot remain politically free if they do not possess actual economic freedom. Therefore, the Nash-

ville group lays it down that the vital condition for attaining true liberty is the wide distribution of responsible private ownership of land and other productive property. But they point out "that this does not imply a mathematical equalitarianism." It does imply that a free American society should be based upon a determining number of small property owners. It is the positive property state that is desired—and not a servile state, whether the servile state is called fascist or communist or capitalist. And surely such a free society is that which is consonant with American tradition and with Catholic doctrine.

But these American distributists are not naive dreamers, "babes in the political woods," as one of their critics has termed them. They do not wish to turn back the clock of technical progress. They desire the benefits and advantages produced by scientific invention. But they do not think that "this is inconsistent with a return to the essentials of American tradition." Nor, on the other hand, do they "believe that the requirements of an efficient technology necessitates the inflated manufacturing and operating units at present prevailing. In fact, taking manufacturing and distributing costs together, we believe that the smaller local production unit is the more efficient." In the case of certain vast public utilities, however, monopolies may be either truly efficient, or unavoidable, in which case "the operation of the State in control or ownership will be necessary." In such classes of property, and to some extent in the general industrial field, there will of course exist large groups of employees, manual workers and clerks, wholly dependent on wages. Such employees must be protected against the hazards of their lot: "but we insist that the greater the need for such protection the deeper the ill of society." Yet even such workers, in a true property state, where real liberty is the dominant tone of society, would be better off than in any society lacking the determining factor of distributed property.

## *Week by Week*

**T**HERE are indications that the campaign about to begin will be the nation's first experience with methods long since familiar to Europe. We have, of course, seen many a third party, just as we have lived through other periods of acute social dissatisfaction. But this time a number of movements have sought political expression, and several of them are impressively similar to Old World group trends. It is no secret that Mr. Lemke is supported not by a homogeneous body but by three distinct philosophies; and if he should be measurably successful, the three will part company and

The  
Trend of  
Events



emerge—for a while at least—as separate national political entities. Of them Father Coughlin's is the most vital because it has absorbed the ancient populist energy that stirs in so many American bones. His associate, Mr. Smith, leads an army of men and women who bear a striking resemblance to the left wing of the Nazi party. Policies, diction, outlook, method—all remind one of Gottfried Feder and Gregor Strasser. But so far there has been no trend toward alliance with a militarist mentality, and therefore it is mere twaddle to call Father Coughlin a Fascist. It is, of course, theoretically conceivable that if Mr. Earl Browder (another European phenomenon) ever secured a really large following, the Lemkeites might strike a bargain with the Legion and similar bodies. For the moment the moderate progressive temper of the United States, the greatest social product of Anglo-Saxon and German liberal thought, is still so firmly in the saddle that all such queries are of little moment. There is hardly more than a difference of method between Mr. Roosevelt and Mr. Landon. The real significance of a Landon victory would be the restoration of leadership to Congress. The real significance of a Roosevelt triumph would be the further strengthening of presidential control. The first necessarily implies decentralization; the second, centralization. But, apart from a few ventures like Professor Tugwell's romantic rehabilitation crusade, the aims in both cases will be the same because both are rooted in American experience. Each side could find among the fathers of the Republic not a few notable supporters of its argument.

THAT is why the current dissension between labor leaders is so impressive a phenomenon. Traditionally and actually the Federation is decentralistic. It is an association of trade unions, each of which is free to seek its objective independently, though a common bond of "sympathy" does create a kind of consciousness of belonging to the labor class. This class, however, never considered itself a thing apart. Its members paid taxes, acquired homes and automobiles, supported church and state, on terms of equal footing with other men. The Federation liked protective tariffs which kept out the products of "cheap" European labor, forgetting often that low wages abroad were offset in several countries by communal rights and institutions (like Germany's health insurance) to which Americans could not aspire. It was inclined to favor regional pacts, and even state-wide governmental measures such as those designed to exclude from one commonwealth the labor and competitive products of another commonwealth. The Federation has, to be sure, supported advocates of federal legislation designed to establish minimum wages and shorter work days. Yet on the whole it has been slower than other organized

minorities to enlist the services of Washington. Now comes the dissenting Lewis movement, which sponsors a break with all this carefully fostered traditionalism. It seeks to create a united labor front both inside industry and outside. The trend is manifestly toward a national political party, eager to foster centralization. One cannot help thinking that the difference here is quite like that which sunders Mr. Roosevelt and Mr. Landon. It too is one of method rather than of principle. Yet the word "method" must not be taken too lightly. A method may be suggested by principle, or it may be the germ out of which a principle is ultimately born, and in either case it deserves intelligent attention.

THE MOST far-fetched melodrama of the most rococo thriller does no more than hold its own beside the last revelations regarding the Black Legion. Here is the Crime News—Deadly-Germ Plot—that device Lower Level which, even in murder stories perused for their improbability, seems a little too improbable to be entertaining; here it is, dressed up in every detail of ordinary actuality, and taking on a local habitation in the Health Department of an important American city. A bacteriologist employed by the Detroit Board of Health, himself a Black Legionary, has just been dismissed for failure to report a request made of him by the Legion almost a year ago, that he provide it with typhoid germs to be inserted into the milk sold to Jews. The element of the horrible in the situation is of course considerably lessened by the fact that the man did not comply with the suggestion; but the element of strangeness remains. The things which have come to light regarding this organization are startling enough to prompt the question anew: What lack or what strong distortion in the lives of a group of men leads to the viciousness, the indecent cruelty and murderous sadism represented by such a phenomenon as the Black Legion? That a sort of collective insanity seized upon them and prompted some of their most appalling deeds, cannot be doubted. What causes, social or moral—what bigotries or frustrations, what moral starvation—have produced this monstrous group result in a progressive American community? Long ago Mr. H. L. Mencken suggested that there was a direct connection between the moral repressiveness which discouraged even innocent entertainment, and the savage entertainment of lynching; and while the problem of lynching is not so easily disposed of, it is certain that Mr. Mencken here put forth one of several necessary ideas. When the Black Legion trials are over, we shall not have disposed of the Black Legion's causes for being. They are a sinister challenge to the best thinking of which we Americans are capable.

**THE SUGGESTION** made by the Reverend Frederic S. Fleming in his annual statement as Rector of Trinity Parish, in New

Defense of Preaching York, that there be a two-year moratorium on preaching, apparently struck a popular note, though as might have been expected most

of Dr. Fleming's fellow Protestant clergymen were more than cold to the proposal. We judge the amount of its popular appeal by the prominence and the amount of space it was given in the daily papers, and by the casual accumulation of frank opinions that we suspect are typical on the fact that listening to preaching, by and large, is a form of penance. This fact we hold to be inescapable. Preaching, except by rare, happy accidents, cannot be classed as entertainment. There is of course excellent preaching and poor preaching, and everyone obviously wants the best. But to do away with it, could not improve it. Probably some of the dullest is that which seeks to be painless, to be pleasantly inspirational. And without doubt, some of the best is very much like the bothersome voice of conscience, a stern recall to duty, to the facing of personal responsibilities as these are seen by the eyes of God without little easy, worldly compromises. Religion remains practically the only force urging this personal responsibility in our times; nearly every other is, with more or less hopefulness and specifness, urging some future automatic utopianism with the individual submerged in a group rightness. Preaching properly is that teaching which Our Lord called on His disciples to carry to all nations, and without which nations live in darkness and savagery. We do, however, agree that preaching can be extended out of due proportion in the practise of religion.

**IT CANNOT** be stated too frequently that there really are any number of people who believe that

Old Age and \$200 \$200 a month for every person of ripe years is wholly practicable. Indeed, they think the money waiting just around the corner. How shall one combat such a delusion?

Much of the responsibility for it must be borne by our collective indifference to the problem of old-age pensions during so many years. Had it not been for a few able and energetic crusaders, the poor house would still be the universal method for dealing with the penury problem. Every effort to establish a rational pension system is therefore a safe and sane way of conveying economic information to those who suffer from the Townsend delusion. Such an effort has now been made in Wisconsin, where federal, state and county governments are sharing the cost of paying a maximum of \$30 a month to some 30,000 indigent old people. Soon the number of those pensioned will be 50,000; and if all receive the maximum amount,

the total cost will be \$1,500,000 a month. This is a sizeable figure, but both financing and administration are feasible. If, however, these 50,000 were granted Dr. Townsend's \$200, the cost—for them alone—would be \$10,000,000 a month. Now it so happens that the total payroll for Wisconsin's thirty-one principal industrial cities is \$14,000,000 a month, which is 115.3 greater than in June, 1932. In only three cities is the average wage higher than \$25 a week. The conclusion to be drawn is that 50,000 old members of the Wisconsin community would receive five-sevenths of the total paid to the gainfully employed. And individually the pay would be more than twice as high at sixty-five as it was at thirty. It ought to seem obvious that our goal should be higher wages and less unemployment rather than quite fantastic doles.

**IT SEEMS** highly improbable that international complications growing out of the Spanish rebellion will lead to a general European conflict.

The Danger Spot in Europe reached a neutrality agreement in the manner expected; and though there will be many underhand

violations of this pact, serious interference is not to be expected for the reason that it would hardly pay. Leftist Europe generally is appalled by the quarreling and savagery which Spanish radicals have made their own; and the nature of the uprising is too vague to justify a large measure of Fascist support. Internationally speaking, the bloody conflict merely reveals anew the wavering foundations upon which the social order now rests. The genuinely imminent danger on the Continent is still, as it was ten years ago, the clash of interests in the Baltic sea area. Will the Poles lose or hold their grip on the region about Danzig and Poznan? During the past few years, relations between Warsaw and Berlin have been friendly. Concessions by the Nazis seemed to presage the establishment of a common defense front against Russia. But ever since the Rhineland occupation episode, the outlook has changed. Danzig has recently been the scene of very considerable violence, aimed first of all to arrest the growing strength of dissident German groups but undoubtedly calculated also to prepare the way for a possible coup of some sort. Everything we learn from Warsaw indicates great anxiety. A desire to effect an alliance with France and Russia is now manifest. It is asserted by some that a military agreement calculated to offset the waxing power of the Reich army is actually being prepared. The bad economic situation of Poland, where dissatisfaction is rife, adds only to the general confusion. That is why one cannot view with too much anxiousness the trend of events in Danzig. Here is the spark that may ignite European dynamite.



# THE NEAR FUTURE OF EUROPE

By LOUIS VAN HOUICHE

**R**ELIGION, for a long time, has not been the leading influence in the private or public life of Europeans. Though many of them still have a semblance of religion, their conduct often does not differ from that of those who have no faith. Lack of religion in the working classes, the idea among believers that the poor are doomed to lose their faith, an ultra-conservatism among Catholics and their want of understanding of the intercourse between peoples, are other European characteristics.

His Holiness Pius XI strongly recommended that laymen themselves should redress these wrongs. The present article shows how and to what extent the Catholic youth of Belgium developed this apostolic work both nationally and internationally. It confines itself more particularly to the work accomplished by the J.O.C. (*Jeunesse Ouvrière Chrétienne*) or the Christian Youth of the Working Classes, for this organization has adhered most closely to the methods recommended by the Pope.

Reverend Father Joseph Cardyn, founder of the Jocist movement ("Jocism"), was born November 13, 1882. On the eve of his ordination, summoned to his father's deathbed—a workman dying from exhaustion—he took the vow to dedicate his life to bettering the lot of the working classes. This was in 1906; it was the origin of the J.O.C. The young priest studied the conditions of the working classes assiduously, at home and in England. After having taught at the archepiscopal college for some time, he was named curate at Notre Dame in Laeken.

Father Cardyn decided to begin his mission when a few high-minded men brought to light the then existing situation in factories and their vain endeavor to bring about an improvement. Moral and sanitary conditions in factories at that time were most distressing, both the health and the faith of young workers were in great peril. Father Cardyn entered upon an active investigation of the slums and the factories; he studied the moral and mental attitude of the workers and realized that an inferiority complex would have to be overcome and that groups would have to be formed. In 1912 he formed a group of seven young women needleworkers, all between thirteen and fourteen years of age; later he formed a group of young men, inculcating in their minds that they were to exercise a beneficial influence over their co-workers.

In 1915 a syndicate of apprentices was founded. During war days, Father Cardyn made a few at-

tempts at vocational orientation, but his main efforts were made to form those who were to become his collaborators in the development of his work after the war. In 1919 his group of young men took the name of *Jeunesse Syndicaliste* (Young Syndicalist [Union] Workers). In 1920 five priests joined him in his work, and when the group numbered 200, a paper was founded, entitled *Young Syndicalist Workers*. In 1921 the bishops in the French-speaking bishoprics of Belgium approved the statutes of the *Association Catholique de la Jeunesse Belge*, the A.C.J.B., or Federation of the Catholic Youth of Belgium. This organization grouped and coordinated the various associations of young people, having as aim the development of the movement recommended by the Pope. In 1924 the group took its present name of *Jeunesse Ouvrière Chrétienne*, the Christian Youth of the Working Classes, and became affiliated with the Federation of the Catholic Youth of Belgium.

The members of the Catholic movement in Belgium were grouped according to their social standing and their callings: the well-to-do with the well-to-do, students with students, scouts with scouts, agriculturists with agriculturists, etc. They were given badges and uniforms; meetings were held, public manifestations made. From the year 1924, the J.O.C. took a leading part among these groups and progressed steadily.

In 1925 Father Cardyn was given an audience by the Pope, who approved the Jocist movement. In the same year the group of needleworkers which had been formed in 1912 took the name of *Jeunesse Ouvrière Chrétienne Féminine* (J.O.C.F.), or Young Christian Girl Workers, and the first National Committee of the J.O.C. was formed. A Congress was held in Brussels, and in October the Jocist Manual was published.

In 1926, 1,500 delegates were sent to the J.O.C. congress held in Namur. Resolutions were made to fight still more vigorously the immorality existing in factories; Jocist propaganda was increased. In 1927, the international work of the J.O.C. began, Father Cardyn having gone to the suburbs of Paris and formed a Jocist group from which the French J.O.C. developed.

The "incredible power"—to quote the words of the Archbishop of Malines—of the Catholic movement of the Belgian Youth in general, and that of the Christian Youth of the Working Classes in particular, was revealed to the general public at the first National Congress of Christian Belgian Girls which was held in Brussels in June, 1934.

Forty thousand young women sang the Gregorian chant at the Mass, after which they marched in perfect alignment such as only years of military training could usually have accomplished, but in their case this was attained by their desire to be worthy of their motto, "Feminine Youth to Christ the King." And among them all, the proudest, the most determined, were the J.O.C.F.

The code of the J.O.C. is contained in the Jocist Manual: its regulations and methods have as aims to form young workers religiously and morally and to give them the general culture suitable to their station. The great French economist, Frederic le Play, has demonstrated that the backbone in all groups of individuals is always constituted by some strong men or women whose moral strength and practical sense of life gains ascendancy by the very force of their lives. At critical moments, others instinctively go to them for orders.

The Jocist federation is under the authority of the bishops of the different countries who name a general chaplain and diocesan directors. Any working boy or girl between the ages of fourteen and twenty-five years, unless married, may be members of the J.O.C. The J. O. C. is directed by the National Committee, consisting of (1) a general chaplain (now Canon Joseph Cardyn), (2) a delegate from each regional federation, (3) a priest-director from each diocese, (4) Jocist propagandists. The regional federations organize the parochial groups and are directed by the regional committee. The Jocist meetings have as programs, prayer, comments on the Gospel of the day, the discussion and report on activities of the society.

The *Revue des Jeunes* (*Youth's Review*), published in Paris, commenting on the work accomplished by the J.O.C., says: "After attending some J.O.C. meetings one realizes what gigantic progress it is making toward the rechristianization of the working classes." Though the usual method of procedure is direct contact and example given by workers to their comrades in the factory, the J.O.C. also uses its songs, movies, pamphlets, picnics, public manifestations. The organization also conducts a vocational orientation service and other services to assist members to get work, board and legal advice; it gives assistance to soldiers and members out of work, furnishes medical aid, has a savings bank, a syndicate and a form of insurance.

The following are a few statistics of the Belgian J.O.C.: There are now 68 regional federations (this figure includes boys and girls); 2,204 local sections (there are some 2,670 cities and villages in Belgium); 85,000 members (approximately one-half this number being boys, one-half girls). In order to appreciate this figure rightly, it is interesting to know that about 95,000 fourteen-year-old boys and girls leave school yearly to go to work. The grand total of working

boys in 1920 was 600,000, and of working girls, 260,000.

Furthermore, there are 50,000 Jocists in France, 10,000 in Holland, 2,000 in Switzerland, 5,000 in Canada; it has been established in Spain, Portugal, Colombia, Belgian Congo and Great Britain; its establishment is now being studied in Poland, Czechoslovakia and Lithuania, besides being considered in the United States.

The number of pamphlets distributed in 1935 by the J.O.C. alone was 1,735,320. When these pamphlets reached the factory of John Cockerill, an old workman was heard to exclaim: "So Christians still exist; for the thirty years I have been working here the only pamphlets I've been given have been distributed by Communists, Marxists or freethinkers. I had never been told that a God died for me."

At present, the Marxist "Internationale"—"Stand, ye damned of the earth"—is answered by Canon Cardyn's working boys and girls by the exalted Jocist hymn:

Stand, the call of Christ resounds.  
The task is noble, but stern.  
Onward with the struggle,  
Never resting nor relenting,  
For Christ we must conquer,  
Every working boy and girl.

The Belgian J.O.C. celebrated the tenth anniversary of its existence by an international Congress held in Brussels, August 25, 1935. The mystical exaltation of the J.O.C. is well shown by the preparations which were made for this Congress. It was prepared by the prayers and sacrifices of its members; hundreds of Communion and Masses were promised, and personal sacrifices were offered for its success. Moreover, on August 24, the eve of the Congress, all the Jocists went to confession and there was a vigil in every parochial church, the Blessed Sacrament was exposed and the special prayer for the Congress was said. On the morning of August 25, all received Holy Communion.

France, Holland, Switzerland, Spain, Great Britain, Canada, Colombia, Portugal and the Belgian Congo were all represented at the Congress. Besides these countries where the J.O.C. is established, fourteen others sent delegates of religious or social organizations. The members of the Congress numbered about 100,000.

The pontifical Mass was said by His Eminence Cardinal J. E. Van Roey in a royal estate situated in front of the royal palace of Laeken. After the Gospel, Canon Cardyn read an autographed letter which His Holiness Pius XI had addressed to His Eminence Cardinal Van Roey on the occasion of this Congress. After the Mass, the members of the Congress marched to the stadium. It was an inspiring and imposing spectacle. The session was



girls, begun by the parade of the 2,000 standard bearers of the sections taking part in this Congress; as they marched around the stadium, all were filled by deep emotion and enthusiasm. Then followed Jocist hymns, sung by hundreds of young Jocists. A large Crucifix slowly appeared on the horizon and a voice was heard asking: "Will Christ reign?"

This question was asked to farmers, intellectuals, workmen, students—to all present; and all responded in their own language: "He will reign!" and standing, the entire assembly repeated three times: "Christus vincit, Christus regnat, Christus imperat."

The Jocist Study Week organized to follow the Congress was opened by Monsignor Edward Myers of London. This Jocist Study Week was presided over by all the Belgian bishops and by the Nuncio, Monsignor Micara. The Jocist prayer having been sung by the young women, Canon Cardyn gave a summary of the conditions and reasons which had incited him to create the J.O.C. He brought forth that the spiritual and temporal life of the young workman are inseparable; that it is not possible to put aside a man's material life if one wishes to lead him on to his salvation. That living and other conditions then existing among workmen were in brutal contradiction to what is necessary to have them gain eternal life; that the situation can be overcome only by forming and organizing workers in such a manner that they can help themselves and conquer their own salvation. That is why the J.O.C. is primarily a school which supplements the teaching given in the public schools as well as that given in the home.

The foreign delegates gave accounts of the development of the J.O.C. in their respective countries. Meetings which followed were devoted to the methods and importance of character building among the young workers and the formation of an élite, and to the preparation of Jocist chaplains and to various other matters of the organization.

The evening sessions were dedicated to entertainments, showing the type of attractive yet simple and wholesome recreation which the J.O.C. gave its members. Several of the young workers themselves spoke, and many of the hearers were astonished at their eloquence. One of the young working girls thanked the Holy Father for having given equal importance to the work of men and women in their lay apostolic mission.

The J.O.C. publicly affirmed its determination to carry on to success the spiritual revolution launched ten years before. Its founder, Canon Cardyn, proclaimed from the stadium the goal:

Not slaves, not beasts of burden, not machines, but sons, collaborators, heirs of God!

And to accomplish this, there must be work; in the midst of work a center of work and an organization

of work;

And for that there must be a home and family life . . .

And for that there must be a professional organization, a social organization, a national and an international organization which must be worthy of this origin divine, of this dignity divine, of this destiny divine.

The young workers are not destined for material wealth, nor for imperialism nor for materialist nationalism.

But riches, but work, but economic and financial organization, but the entire civilization must help all the young workers and the men of the whole world to attain their destinies . . .

Against atheism, against nihilism, against materialism, the J.O.C. struggles with energy and courage, with staunch soul and with hearts dedicated to the real and complete royalty of Christ, guided by the Church, in the ranks of the Catholic crusade, which groups, transforms and launches the young workers as apostles among their brothers and in their centers . . .

Jocists, be ye the glory of the Church,  
Jocists, be ye the glory of Christ,  
Jocists, be ye the honor of your country,  
Jocists, be ye the hope of your times.  
I bless ye.  
Forward!

The report published by Harold B. Butler, director of the International Bureau of Labor at Geneva, for the year 1934 dedicated a few pages to the social activities of the churches:

The social work done by the Catholics tended to confirm further the supremacy of the moral element over the economic order, and of man over the product of work. Catholic associations realize more and more that it is useless to establish even the most perfect organizations if at the same time the spiritual level is not raised; in 1934 there was a new movement on these lines. . . . The work done by the Jocists for the improvement of the laboring classes is well known. The spread of specialization in the important organizations of Catholic youth is due to the Jocist movement. Thanks to its example, to its influence, Jocism has made the Papal instructions, now the standard in social movements, possible to all: "The first apostles for the workmen, are to be workmen, and the apostles for the industrial and commercial world, are to be industrialists and merchants (Quadragesimo Anno)."

In the letter written by His Excellency Cardinal Pacelli, on January 11, 1935, to show how explicitly His Holiness approved of the J.O.C., he wrote:

On numerous occasions, the Holy Father has manifested the paternal interest with which he follows the developments of the J.O.C., either in your beloved Belgium or in the other nations where this noble movement has spread. To him, the J.O.C. is a perfect realization of a type of Catholic movement which is one of the dominating thoughts of his pontificate.

# IN DEFENSE OF FARM AID

By CHARLES OWEN RICE

**A**ROUND the time of the scuttling of the AAA, THE COMMONWEAL carried an article which made out a very good case against the sort of aid which that late act gave to the farmer. The article in question ("The Immorality of the AAA," by Ernest F. DuBrul, January 24, 1936) was one calculated to make a strong impression on the ordinary town dweller, for it couched in clear, strong terms the feelings of many a common citizen.

Senator Vandenberg's recent questions in the Senate concerning payments of large AAA bounties to holders of big acreage were successful in procuring sympathy for this point of view. Commenting on the Vandenberg disclosures Walter Lippmann pundited in such a fashion as to indicate that the point of view of THE COMMONWEAL's correspondent is by no means confined to rabid anti-New Dealers and the urban common citizen. Indications are that the coming presidential campaign will see the issue raised again and again.

It might not be amiss therefore to view the matter from another direction. Mr. DuBrul's COMMONWEAL article expressed the anti-AAA arguments with a good deal of clarity and vigor and can be regarded as a jumping off place for discussion.

His angry plaint might be summarized as follows. Farming is just another business. It is not entitled to any special help. Any such help as it may get from the government is special privilege and constitutes an unfairness to other businesses. Anyway the farms are not so badly off. Besides much farming land is in the hands of large operators and any aid given to farming in general will aid these big fellows—Vandenberg's point. Moreover, it is the poor dispossessed proletariat of the city who will bear the brunt of aid given to the farmer, because a raise in farm prices raises the cost of the necessities of life, thus hitting the poor and the near poor and bothering the rich but little. Therefore, any attempt to establish parity between farm income and industrial income will be unjust because it will really take from the poor of the cities and give to the rich, as well as the poor, of the farms.

The author made out quite a strong case seem-

*The social and economic implications of the administration's farm program have been topics for far-flung debate. Some time ago, Mr. Ernest F. DuBrul wrote for us a vigorous criticism of the AAA, alleging in essence that it was a case of "taxation without representation." In what follows Father Rice defends the purposes of the act, declaring that the social importance of agriculture justifies the use of extraordinary means to conserve its vigor and assure its success. These means AAA has provided.—The Editors.*

ingly not against the AAA alone but against any act, such as the Soil Conservation substitute plan, which might help the farmer by taxing the non-farmer. What DuBrul wrote millions of others are thinking. Hence an examination of his emotionally strong

and apparently logical argument is in order.

To begin with, he was able to make out such a strong case because he got one thing wrong and three things mixed up. To set him right on the thing he got wrong, and straighten out the things he mixed up will lead to a thorough understanding of the farm problem.

What was the thing he got wrong? It is nothing less than the nature of farming.

Farming is not merely a business, but also it is a way of life. It is the way of life which spiritually and physically is the most healthful for man. It is an ideal and natural way of life. Men are at their best close to the soil, and a country is at its best when its people are close to the soil.

Critics of farm aid miss the point that farms must be helped not merely for the sake of the farmer, but for the sake of the entire community. Farms must be helped because it is extremely desirable that a proper proportion of our citizens be kept living on the land and that the tendency to herd more and more of our people in vast cities be checked. However, people will not remain on the land and people will not go to the land unless agriculture be reasonably prosperous. Farm aid is necessary if under our present capitalistic system agriculture is to prosper, since agriculture, in its present state not being sufficiently mechanized, cannot compete on even terms with industry.

Even if agriculture ever were mechanized to its fullest extent it still would not be able to compete evenly with industry. For one thing, agriculture does not lend itself to complete mechanization in the manner of industry; for another, the saturation point, or apparent saturation point, of the farm market is reached much more quickly and definitely than that of the industrial market. The last factor is constant whether agriculture be mechanized or not, and it indicates why laissez-faire must always bog down when confronted with agriculture.

So much for what the author had wrong; now for the three things which he mixed up. They are



three major defects of the American economic status quo, and they constitute three problems which must be solved. They are: first, the maldistribution of industrial wealth and income; second, the maldistribution of agricultural wealth and income; third, the maldistribution of national income between industry and agriculture.

The AAA was concerned with the third problem, namely, how to even up income between farm and factory, and was not concerned with the first two problems, that is, how to even up income and wealth among all the people of both city and country. Any of the programs of farm aid which will take from the town and give to the farm is interested in solving problem number three, and should not be judged on its relation to problems one and two. The patent injustices to the proletariat of the town and to the tenant farmer and worker of the country which arose from the application of the AAA are traceable to unsolved problems one and two. Obviously these injustices cannot fairly be blamed on the AAA. If in the equalizing of agricultural and industrial income the propertyless dwellers in the city find their troubles aggravated, that is unfortunate, but it is not the fault of the equalizing force, it is the fault of the general economic set-up. For the economic set-up, finance capitalism, has concentrated wealth and income in the hands of the few.

Although the solution of one problem makes the remaining two somewhat more acute, it is not the part of reason to undo the good which has already been done, but to go on to further reforms and to start to remedy the evil of general maldistribution of wealth and income among all classes.

To the credit of the New Deal we must acknowledge that it has moved in the direction of a solution of all three problems. But while it met with reasonable success in its attempt to solve the problem of inequality of income between farm and factory, its attempts at solving the other two problems did not prosper and were early throttled by the Supreme Court.

The reason for the comparative success of the AAA is found in the relatively superficial nature of the problem it was attempting to solve. All that it called for was a modification of capitalism, nothing more drastic than protection in a certain field instead of free trade. The result was a capitalism with some of the *laissez-faire* taken out. This leveling of farm and industrial income was far from shaking the foundations of our capitalist structure. Also, since there were relatively few factors to be controlled, the procedure necessary to effect the AAA reforms was simple enough. The Soil Conservation Act now being sponsored by the administration as a triple-A substitute should meet with success similar to its predecessor's because it enjoys the same advantages.

Plans to solve the problem of equalizing the general distribution of wealth and income to a reasonable degree among all classes will not meet with the easy success of the AAA, because here we are dealing with problems more fundamental, defects more deep-seated, defects, moreover, which are inherent in and natural to our present economic system of finance capitalism. The causes of the inequality of the general distribution of wealth lie deep and the cure will be slow.

For social well-being complete equalization, even if it were possible, is not necessary; therefore the efforts of sane men are toward a just, adequate share for all; under capitalism, however, even that moderate leveling will hardly be possible, since capitalism of its nature tends to foster inequality and concentration especially where real wealth is concerned. It would appear certain therefore that the solution or even partial solution of maldistribution of wealth and income cannot be reached within the framework of capitalism, as we know it today. Perhaps under a tremendously modified and changed capitalism such a solution is possible, but that is to be doubted.

From this it will be immediately apparent that a legitimate argument against farm aid might be constructed on a tactical basis, since remedying the inequality between farm and factory income will serve to bolster the present iniquitous system and make it last somewhat longer. Under close scrutiny, however, such an argument will not stand up because it does not take into account the peculiar nature of farming, which is such that, with the extinction of the true farm and farming as a way of life, we lose something precious and irretrievable out of our national life. The tragedy and virtual irremediableness of such a loss, England today realizes.

The loss of the true farm is virtually irremediable because it is next to impossible to get people back to the land once they have left. Furthermore you can't set up a farming community without farmers. Farmers can't be made overnight, they have to grow, they are not like factory workers. Once our farm population vanishes it will hardly be possible to create a new one. We must, therefore, keep the present one alive. Farm aid will do just this, since, as the AAA has proved, it brings prosperity and vigor to farming. It may help the big farm, but it also helps the little one.

We have an additional reason for feeling that farm aid is worth while, because in agriculture concentration is not so inherently natural as in industry, nor is it at present nearly so complete. Hence the problem of maldistribution of wealth and income so far as agriculture is concerned is not hopeless of solution within a modified capitalism. If we keep farming healthy by protection, it may well be that curing its inequality of ownership will not at all be an impossible task.

# PHILOSOPHY INTO FICTION

By FRANCIS X. CONNOLLY

**I**T WOULD perhaps be injudicious to say that the artist, particularly the novelist, is the sensitive recorder of the various intellectual shifts and disturbances of his time, and it is certainly stretching a point to say that art is a trustworthy barometer of popular thought. The real truth lies in the middle fact that there is some connection between the prevailing philosophies and many of the most thoughtful and serious creative writings, and that, at the present time, this connection is the source of a fresh and important development in the field of fiction.

For modern thinking, despite its infinite variety and its divergent method, has crystallized at least in respect to general direction. Liberals, Marxists and Fascists have a common cause in their efforts to define man, and to regulate his conduct according to their separate and frequently contradictory ideas of his nature and his end. It is natural that such efforts should instill in some a passionate conviction and in others a passionate curiosity which energize and articulate creative work. The pressure of powerful philosophic forces, in compelling literary men to define more precisely their idea of man, has also disposed them to accept a responsibility which they had for a long time avoided. The irresponsibility or freedom of the artist, a canon inherited from the art for art's sake movement of the 1890's, is gradually, even reluctantly, being abandoned. Literature once threatened to become more important than life, and man, instead of being the measure, was being measured by the fancy of the writer.

The pendulum has now swung in the direction of discipline. A serious writer cannot risk being indefinite in his general purpose. Even our sceptics and agnostics have been grasping for certitudes. It is no longer fashionable merely to be disillusioned, for futility is a luxury that we can no longer afford. When Irwin Edwin wrote in "The Contemporary and His Soul" that "nothing can be so depressing and paralyzing as the lapse of belief in oneself," and "it is impossible to take oneself seriously if one's ambitions and generous undertakings are reduced to the likeness of a monkey or the feelings of a child," he accurately diagnosed the ills of a generation which was absorbed in origins rather than in purposes. Opposed to a fatalistic and almost vegetative concept of man is the new realistic optimism, a spirit which above all demands method and which will accept even the most Utopian scheme provided that it promises relief from the intolerable intellectual anarchy of the recent past.

The tendency to submit to a discipline for the sake of unity and relief meets with certain difficulties. The contemporary, unlike the primitive, must choose between several philosophies (fundamentally theologies) which have acquired various contradictory connotations throughout history. He is therefore somewhat confused by conflicting traditions. At one time, as the venerable Bede relates, the pagan English chiefs looked upon Christianity as an experiment; now heresy and schism have had centuries to work on the meaning of the word "Christian" and man must unlearn more than he must learn if he is to understand Christianity properly. So, too, liberalism has the political associations of the last half-century to live down. Marxism and the Red revolution are one and the same thing to the average man. Hence there is the necessity, recognized by the more advanced thinkers, of representing the idea of man in the idealistic setting of art by which writers may avoid the embarrassment of certain real facts (even when the facts are not truly damaging) and at the same time utilize a frame of incident without which no truth, however sound, can be persuasive. It is for this as well as for other and perhaps more material reasons that Moscow would put its artists in uniform, that Berlin insists upon an ideological front, and that, at last, Catholic intellectuals have reapproached art in general and literature in particular.

Because the true meaning of things is more obvious in the concrete, serious novels, whether they are autobiographies like Thomas Wolfe's *Pentland* series or objective commentaries like Pearl Buck's "The Good Earth" trilogy, elicit almost as much attention from popular intellectual leaders as do the professed philosophies of the best professional philosophers. For the one man who reads a thesis on money there are thousands who will read the story of the clerk who killed his grandmother because he could no longer support her, or the tragedy of coal miners who starve to support the stockholders in luxury. Catholics too have realized that some people who have never heard of the *Stonyhurst* Series have been informed of the essential truths of their culture and creed through works like "A Watch in the Night." The contemporary distrusts the press and other propagandist agencies. The alert modern reader who believes that something is bad about everything has developed a remarkable tolerance for the emotional appeals of arm-chair orators. But he is ready to consider problems which are presented in the real but not actual situations of art. He



will not, in other words, read a tract on Christian marriage, but he is willing to read the story of a Christian marriage: he will not read a history of the Franciscans, but he will read the story of Jacopone da Todi.

Such an attitude is not merely wrongheaded. A reader who has no real philosophy of his own, whose experience has made him sceptical about the interpretations of facts, naturally rejects the conclusions of the *parti pris* document. He has observed that the same set of facts have led to contrary conclusions. He has heard the old problems debated so frequently that his certitudes have been completely shaken. Hence he desires to see his problem universalized in a work of art in which the incidents at least may be taken for granted. Even now no one may with certainty call Napoleon a hero or a tyrant; much less can they understand his secret thoughts and desires: but in the fiction there may be a certainty about a character, there may be an answer to the eternal question: Is it right or wrong?

If it is true that the artist has turned philosopher, it is also true that philosophy has come to terms with art. The sage who walked with inward glory crowned, contemptuous of inexact literary or descriptive definitions in poetry and fiction, has been inclined to swallow his scruples. He has found that unless he can put an antic disposition on he might just as well hang up his philosophy. The wiser he is the more readily will he conciliate the persistent and in the main reasonable preferences of modern taste. George Santayana's farewell was not an essay but the best-selling "The Last Puritan." This novel with its rarefied scepticism and genteel culture is, in terms of immediate effect at least, the most successful expression of the writer's thought. Sociologists like Robert Briffault, clerical reformers like Mr. John Haynes Holmes, Catholic propagandists like Erik von Kuhnelt-Leddihn have all appropriated art forms for the translation of messages which might have been embalmed in brochures.

The danger of art being sold into bondage is not to be minimized, but the divorce of art from abstract thought is infinitely more dangerous and has led to an anarchy far worse than uniformity. Artists have worked well under restrictions. They have not worked well without them. And union need not mean slavery. Art should not be the hand-maiden, but the sister, of philosophy. The long separation of the two has resulted in a mutual decline; their apparent reunion suggests the possibility of a rebirth such as took place when Chaucer combined the grace of the Norman with the earnestness of the Christian Anglo Saxon.

This alliance of art and philosophy is not to be deplored, even though there are many critics who are already predicting the decline of fiction and the final disappearance of poetry. The Catholic

especially has cause to rejoice, since the movement is essentially a return to the medieval habit of externalizing the objectively significant thing in an objectively significant way. The art of the cathedral builders and the art of the allegorical poets was philosophy in stone and great thought put to music. Similarly the art of the new philosophical novelist and poet strives to build upon systematized thinking rather than upon individual vagary. The medieval habit and the new modern trend, different as they are in many respects, are alike at least in this: that they encourage the integration of spiritual realities with rational pleasures and curiosities.

It is logical to assume that for the average man the return to philosophy will be made through art, particularly the art of fiction. "The Fountain" and "Sparkenbroke," "Point Counterpoint" and "Brave New World," "Europa" and the journalistic "It Can't Happen Here," were not especially profound; in several cases they were pernicious. But they did escape from the narrow personal relationship, cultivated by so many feminine writers, into the field of universal implication. The preference for restricted psychological situations and egocentric emotions is no longer as marked as it was. Instead there is a new interest in the adventure for truth, a new excitement over ideas presented against the relatively simple background executed by the artist, and if the contemporary man is being acquainted with philosophy through art, it behooves the defender of the Catholic tradition to be aware of this avenue of influence. The Catholic must be prepared to pay more attention to popular forms and less to the textbooks of professors and the sermons of churchmen; he must be willing to cope with situations rather than with terms, with attitudes rather than with a terminology.

When he realizes that the most effective philosophy has been written by artists, that the average American "intellectual," and through him the average literate, has been formed not by James but by Joyce, not by Bergson but by Proust, when he realizes that for thousands Clifford Odets is a more vital sociologist than Karl Marx and that Diego Rivera's murals are to the worker what the cathedral sculptures were to the peasants, the real clash of the antinomies of Christianity and anti-Christianity will take place. There is no use firing at the ivory towers when the host is swarming into the trenches. One will come to grips with the universal only through the particular. Meeting thesis with thesis is a paper fight, conceived, fought and won only in the mind of the logician. The important heretics, as Chesterton so wisely discerned, were not those who had general ideas alone, but chiefly those who put them into practise. The new salient might well be directed against the important heretics.

## Seven Days' Survey

**The Church.**—The eighteenth annual meeting of the Franciscan Educational Conference, representing sixteen Franciscan, Conventual and Capuchin Provinces in the United States, Canada, England, Ireland and Australia, held at Santa Barbara, California, was told of the 109 Franciscan martyrs on the continent of North America, 65 on what is now United States territory. \* \* \* Upon representations of members of the French Academy, artists, archeologists and the Rector of the University of Paris, Air Minister Pierre Cot has announced that an important military airdrome is to be removed from the proximity of the Cathedral of Our Lady at Chartres. \* \* \* His Eminence Cardinal Cerejeira, Patriarch of Lisbon, made the journey to Oakland, California, to participate in the ceremonies commemorating the 600th anniversary of the death of Saint Elizabeth, Queen of Portugal, August 9. \* \* \* The Seventh Reunion Congress, held at Velehrad, Czechoslovakia, was attended by delegates from eleven European countries and the United States, including a number of Catholic and Orthodox prelates, and devoted chiefly to liturgical questions and practical methods of working for the reunion of Christendom. The next meeting will be held in 1939, the 500th anniversary of the Synod of Florence. \* \* \* Hard-pressed Mexican Catholics of the Diocese of Saltillo have sent a check of \$69.70 to the National Catholic Welfare Conference for flood relief in the United States. \* \* \* The five Knights of Columbus councils of Kansas City, Missouri, have set up an agency to provide for Catholic boys from the time they leave their orphanage until they find productive places in society, through individual sponsorship, foster homes, summer jobs and further education. \* \* \* Thirteen natives of the Diocese of Vitoria in Northern Spain are heads of foreign missions subject to the Sacred Congregation of the Propaganda. \* \* \* Mother Rose Niland, O. P., who founded the St. Catherine of Siena Congregation of Dominican nuns in South Africa forty years ago, has opened twenty-seven houses in various parts of the world; her congregation now numbers 400.

**The Nation.**—The Department of Agriculture issued diastrophically low estimates for the current year. The corn crop is lowest since 1881; the wheat harvest is placed at 632,745,000 bushels, ordinary domestic consumption being 625,000,000 bushels. Nearly all other crops are sharply reduced. Increased relief and increased food prices are indicated. The RA announced that 5,250,000 acres in the Great Plains drought area are being bought for demonstration projects to show new land utilization. \* \* \* The permanence of the Committee for Industrial Organization, ordered disbanded by the A. F. of L. Executive Council, was emphasized by its leaders' speeches and, effectively, by a \$100,000 assignment of funds to it by the Amalgamated Clothing Workers. Heywood Broun, president of the Newspaper Guild, joined the committee.

Republicans are said to be using the union split to obtain craft union votes, saying that "a vote for Roosevelt is a vote for Lewis." The administration, however, proclaims its neutrality, and it is known that thirteen of the fifteen members of the A. F. of L. Council support the Democrats. Daniel J. Tobin, a leading craft member, estimates that 95 percent of union labor will vote for President Roosevelt. \* \* \* The gathering of "Jeffersonian Democrats" in Detroit resulted in a temporary organization to coordinate anti-New Deal movements and sentiments throughout the country. State organizations will decide what tactics to use in freeing the Democratic party from the New Deal. Bolters are expected to abstain from voting or to vote Republican, according to their individual inclinations. In New York, Alfred E. Smith continued his walk by refusing a delegate's place in the state Democratic convention. Former Governor Ely of Massachusetts expected him to come out for Landon. \* \* \* Aubrey Williams announced that in March, 1936, there were 3,751,000 on federal relief jobs and a total of 5,681,000 on relief jobs and on general relief of states and cities. In March, 1935, before the WPA program was in effect, the total was 5,463,690. At that time, the families and single persons receiving direct relief made up over 15 percent of the nation's population; in March of this year the figure was about 5 percent, the decrease being caused largely by transfers to the Works Program.

**The Wide World.**—Another week of civil war in Spain brought no impressive change in the general outlook. Neither Madrid nor Saragossa was taken; and so far as correspondents could ascertain, the principal fighting took place at Algeciras, Toledo and San Sebastian. The last named resort was in dreadful straits as Leftist groups ran short of water and food. Apparently the rebel armies were anxious to seize the town in order to assure themselves of a usable port. Anti-religious excesses of a brutal and horrifying character were reported from many cities, the worst reports coming from Barcelona where Communists and Anarcho-syndicalists were in control. All the churches and convents in this city were sacked and burned excepting the cathedral, which hoisted a red flag. Priests were slain; even the corpses of dead religious were violated. The Vatican protested to the Madrid government, demanding at least disavowal of the outrages. \* \* \* No serious international complications developed out of the Spanish situation. The American government was hard pressed to effect the rescue of citizens marooned in Granada, and those Americans who are still resident in Madrid were urged to leave. Germany, Italy and Great Britain issued warnings that killing of their nationals would lead to efforts at effective protection. Disavowing any intention of taking sides in the conflict, the German fleet in the Mediterranean was reinforced and the commander ordered to protect German shipping. Seven Ger-



mans had been killed in and near Barcelona. Public demonstrations in France demanded support for the Leftist government, but M. Blum upheld neutrality and a ban on munitions. \* \* \* On August 5, following a general strike in Athens, Premier John Metaxas dissolved the Chamber of Deputies and established a dictatorship. Trouble had been brewing in Greece ever since the last elections, which sent fourteen Communists to the Chamber and thus enabled a radical fraction to hold the balance of power between the two major political groups. A delegation of liberals protested to King George, but he left for a holiday, apparently unperturbed. \* \* \* Norway was investigating the activities of Leon Trotsky, accused of directing propaganda in other countries despite a pledge to refrain from doing so. It was stated that the government would expel him if the truth of the charges were demonstrated. \* \* \* Slashing American victories in the track and field events, with Jesse Owens the most striking single performer, were features of the Olympic games which also witnessed the rise of Germany and Japan to new athletic heights. The seas of "international friendliness through sport" were not always smooth. Der Fuehrer dodged the problem of how to shake hands with victorious Negro contenders by skipping out of his box, to which Prince Umberto and King Boris were visitors while Colonel Lindbergh was not. Official Avery Brundage was involved in debates with American athletes, and was generally a target for newspaper comment. Peruvians, angered by a decision against them, staged an angry protest in Lima, breaking windows at the German consulate. \* \* \* Joachim von Ribbentrop, hitherto ambassador-at-large for the Hitler régime, was appointed German ambassador to the Court of St. James. The appointment occasioned a notable lifting of brows in London, which had indicated dislike of the rumored appointment.

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**Third Parties.**—Under the auspices of Labor's Non-partizan League, for the first time in history "American labor assembled on a national basis, through delegated representatives, for a purely political purpose." The political purpose was proclaimed as twofold: to arrange a solid labor backing for President Roosevelt and to make permanent labor's political organization. Succeeding speakers reiterated the phrase, "this great realignment," meaning that the League is determined that in the future there shall be a definite progressive-reform party representing labor and its supporters which shall oppose a conservative party. The organization will be kept together through the President's anticipated second term, and at the end of that the decision will be made as to whether or not a completely new party will have to be formed outside Republican and Democratic ranks. It was notable that the New York delegates to the convention were sent by the American Labor party, which is the New York affiliate of the League. \* \* \* The status of the Union party in the present campaign remained far from clear. On August 9, answering a plea by Vice-presidential nominee O'Brien for endorsement of the Union party by the National League for Social Justice, Reverend Charles E.

Coughlin said he would fight the endorsement "of any third party" by his group. The problem was expected to be settled definitively during the first national convention of the National League for Social Justice opening August 14 with Senator Rush D. Holt as keynoter. Since achieving the Senate with Democratic and liberal labor backing, Senator Holt is said to have patterned his career after that of Huey Long, with the result that he has been ostracized by his party and by the miners in West Virginia. In Illinois the Union party is offering William Hale Thompson as candidate for governor. In Ohio, reputedly one of the strongest Union party states, the party's petition for place on the ballot contained 282,000 signatures, less than 15 percent of the last vote for governor (which would be 328,000); and so its candidates will have to be listed as independents, without benefit of party circles.

**Social Study Week.**—The twenty-eighth *Semaine Social*, held at Versailles, France, and attended by three Cardinals, eleven Bishops and some 1,500 members of the laity, had as its special topic of consideration the conflicts of civilization. The meeting itself was cited by *La Vie Catholique* as an instance of a contrast to conflict, in its days of work and friendship of such great numbers seeking solutions for the increasing wars and oppositions of peoples. A letter from Cardinal Pacelli, Papal Secretary of State, written in the name of the Holy Father, pointed out that a great variety of civilizations is an elementary fact of experience. "Such a diversity," it continued, "beyond a doubt would present a marvelous vision of beauty if the different civilizations were united among themselves by the ties of fraternal comprehension and mutual collaboration." The sad contrary of this unity was noted, except for Christianity which seeks "to accomplish on the spiritual plane a work of pacific and beneficent comprehension . . . addressing herself to this, with her notes of universality and unity, to what there is of constancy and identity among all men." M. Eugene Duthoit, at the first conference, emphasized the paradox that while men were becoming more and more alike in the technical and economic order, they were losing their common ties in the spiritual and moral order. Christianity, based on the respect for individual human dignity because every man is a son of God, M. Duthoit elaborated, was the only force bringing men together without regimenting them. Following other addresses by dignitaries of the Church and distinguished scholars, resolutions were adopted for immediate action to coordinate Catholics of different civilizations. One of these urged that the teaching of duties be given a place in education, and particularly the duty of understanding the good in men of all races.

**Non-Catholic Religious Activities.**—Various British and American preachers participating in the Northfield General Conference at East Northfield, Massachusetts, commented on the suggestion that a one- or two-year moratorium on sermons be declared. Dr. Frederic Norwood, recently of City Temple, London, said that "God wants people who are not behind others in knowledge and

ingenuity." Dr. J. V. Moldenhawer of the First Presbyterian Church, New York, believes that it "all depends on whether it is good preaching, which seems to still attract." Reverend John S. Whale, president of Cheshunt College, Cambridge, England, declared, "The Gospel is not man's highest ideal, but God's redeeming act in time. It is not a little sanctified psychology or a little social action, and when the preachers of God's word have nothing more than that to give to needy and sinful man, a moratorium such as Dr. Fleming suggests is not only logical but decent." \* \* \* Reverend Robert Rehkugel, who retired two years ago as pastor of the German Salem Church in Oakland, California, has applied for incorporation of the Anti-Suicide Association of America. He proposes to enlist 1,000 retired ministers of all denominations who will establish in every state "anti-suicide institutions" to provide food and shelter and "spiritual guidance" for those desperately in need of sustenance, sympathy and advice. \* \* \* At the seventh biennial session of the Potomac Conference of the Seventh Day Adventists of Virginia, Maryland and the District of Columbia, it was announced that the average per capita contribution of \$80.00 a year was the highest figure reached since the depression began.

**The World Jewish Congress.**—After having triumphed over doubts concerning its validity and expediency, the World Jewish Congress convened in Geneva. Seventy-five delegates from the United States, headed by Dr. Stephen S. Wise, were seated. Five others were excluded because of "radicalism" and alleged opposition to "Jewish interests in Palestine." Among these last was the well-known Rabbi Greenfield, of Brooklyn. Dr. Wise criticized the "ghetto notion that Jews dare not openly and unitedly speak and act in their own behalf." He maintained that the situation, bad though it is, must not be considered hopeless, and asked for a unified Jewry. Discussion of the plight of Jews in Germany led to self-evident conclusions. Jacob Lestchinsky, a delegate from Poland, deplored the violence of current anti-Semitic campaigns in Poland, Rumania, Latvia and Lithuania. He declared that a majority of the Jews engaged in commercial enterprise in these countries were facing ruin, and held that Jewish youth was being forcibly pushed back into the ghetto. The outlook in Austria was held to be equally bad. Asserting that the present hostility to Jews was leading to acts far more deplorable than the Russian pogroms of yore, Dr. Mayer Ebner of Rumania declared that the cause was primarily Hitlerism, which has been extending its influence to other countries. "Why," he asked, "does the Christian world permit this oppression to remain unpunished?" Various leaders, including Rabbi Edward Isreal of the United States, urged constructive action, particularly through the League of Nations.

**Persecution Continued in Mexico.**—The Mexican hierarchy, through its Executive Committee, issued a statement denying that there has been any improvement in religious liberty in Mexico under President Cardenas. "The occasion was an address by Deputy José Gomez Esparza to a group of Senators and Representatives from

the United States in which he alleged the contrary. The ideology of all the efforts made by the government with respect to education in Mexico, says the statement of the hierarchy, is atheistic and in contravention and derision of religion. Catholic teaching is prevented by every means. In many instances, the Law for the Nationalization of Property is applied to buildings for the mere fact that in times past they had been used as Catholic schools. Some prelates are barred from Mexico in violation of constitutional precepts. In Tabasco, Sonora, Colima, Campeche, Chiapas and other states, priests are not permitted to exercise their ministry. In Chihuahua, only one priest is authorized for every 500,000 inhabitants, and in other places, only one priest for every 50,000, 60,000 or 100,000. Registered priests are continually being arrested and fined. Citizens, including women and children, have been killed for merely going to church, and no attention is ever paid to the protests or petitions of Catholics. Innumerable properties of peaceable and defenseless citizens are unjustly expropriated because they are Catholics. In April alone, more than forty pieces of property in Mexico City were seized through administrative procedure, without the Catholics being able to defend their rights in any manner.

**Notes on Recovery.**—In a semi-annual report to stockholders, Alfred P. Sloan, jr., president of the General Motors Corporation, declared that "the immediate future of industry seems to be assured along the current trend, with the forces of recovery in the ascendancy," but warned that the nation "cannot continue indefinitely to keep lowering the ceiling of opportunity for constructive enterprise through the influence of a continually increasing indebtedness." Mr. Sloan asserted that "seventeen of the twenty-three most important countries of the world have enjoyed a greater recovery than that of the United States." \* \* \* The League of Nations yearbook on "Money and Banking," published August 10, states that "the principal function of the American banking system [as that of Germany and Japan] has become financing government deficits," and pointed to the fact that over half the assets of American banks are government securities. It found considerable bank reserves above legal requirements, which constituted "a danger of inflation" as well as "an important element of sound banking." The report cited German figures to show that between April, 1935, and March, 1936, 7,000,000,000 reichsmarks had been raised through increased tax revenue and reduced unemployment benefits. Higher German industrial production is "almost entirely due to an increase in the output of industries directly benefiting from State orders"; since 1933 "real hourly wages have fallen." In Japan, Germany and the United States there is "very little sign of a marked revival in the market for new private capital issues." \* \* \* Dr. Hjalmar Schacht, German Minister of Economics, said that "stabilization of the currencies of the world must be preceded by stabilization of economic relations among the nations . . . any one country can prosper as long as other countries are prospering likewise. . . . Make it possible to pay debts with merchandise and it will be found that economic relations will instantly recover."



## The Play and Screen

### *Injunction Granted*

IT IS time that Hallie Flanagan, national director of the Federal Theatre Works Progress Administration, or Philip Barber, New York City director, stepped in and stopped the goings on of those in charge of "The Living Newspaper." It is going from bad to worse, and the latest edition, entitled "Injunction Granted," which purports to show the growth of the labor union movement and its continual stultification by the courts, is quite the dullest offering yet, besides being out and out propaganda of the Left. "The Living Newspaper" has evidently been taken over by a small group of New York radicals as their personal property, and they are having a truly glorious time spending honest money to further their peculiar social and political ideas. If their artistic abilities had been on a par with their impudence we might at least have had some stimulating, if annoying, moments—but, alas, they are not. The result in "Injunction Granted" is an hour and a half of badly organized and undramatic propaganda, propaganda which we might expect at the Workers' Theater in Fourteenth Street, except that there it wouldn't have been dull. An hour and a half devoted to a one-sided and often intellectually dishonest attack on everything that Left-wing Socialists and Communists dislike should have no place in a federal theatre. It isn't that our judicial system is above reproach or that reaction has not had unfortunate effects in some of our courts' decisions, but "Injunction Granted" throws out the baby with the bath.

By its artistic ineptness and its intolerance such exhibits as "Injunction Granted" are doing more harm to the WPA theatre project than any attacks by its enemies, and by sponsoring it the Newspaper Guild of New York has given a whole arsenal of ammunition to the newspaper proprietors who are fighting this union of journalists. "Injunction Granted" is inexcusable artistically, socially, morally; an exhibit of badly written, badly produced, badly thought out special pleading. As propaganda it has no place in a taxpayers' theater, and as art it has no place in the theater at all. It is indeed a pity, for in "Murder in a Cathedral" and in the Negro "Macbeth" the federal theater has shown that it might become something vital and important. It isn't that there isn't some good acting in "The Living Newspaper," for most of the performers know their business, but they must be ashamed to speak the lines and do the things they are forced to speak and do. (At the Biltmore Theatre.)

GRENVILLE VERNON.

### *Mary of Scotland*

"LIKE fateful stars, Mary Stuart and Elizabeth Tudor appeared in the sixteenth century to rule over two great nations in the making. They were doomed to a life and death struggle for supremacy, a lurid struggle that still shines across the pages of history. But, today, after more than three centuries, they sleep in peace, side by side, in Westminster Abbey."

Thus does the foreword of the motion picture of Maxwell Anderson's play resume the spectacle of history's bitterest war of feminine guile which raged in the 1560's between the hapless Mary, Queen of Scots, and her scheming, selfish cousin, Queen Elizabeth, for glory and the power to rule.

Historians, quibblers, loyal students of the stage and followers of the Helen Hayes who so gloriously committed Mary in Anderson's play in 1933, will detect with ease some flaws in this newer version, but the fact cannot be denied that Dudley Nichols's energetic motion picture interpretation of "Mary of Scotland" presents a magnificent and vivid play of elemental human emotions in violent yet fascinating conflict. His is a thoroughly splendid dramatization, which, while still excellent literature and significant history, admittedly gives some effect to the license of scenario writing that prevails as in playwrighting for the stage. After all, neither could Maxwell Anderson, like most good biographers, resist the temptation to show Schiller and Swinburne what he could do with the irresistible Mary Stuart. Mr. Nichols's alterations, however, do not change the spirit of the Anderson play; they were made principally because of the technical requisites of Hollywood.

True, this transformation was made without the poetic rapture of the lyrical blank verse of the original, but substituted for it, in order to secure universality of emotional appeal; was dialogue which has a rhythm all its own. And while the screen play may lack some of the unforgettable warmth instilled by Miss Hayes in the stage play, it does give further proof that the screen is a superior medium for the presentation of a rapid succession of dramatic incidents, especially in such a broad expanse. Too, there will be a difference of opinion over the comparative values of Katharine Hepburn's Mary and that of Miss Hayes. Regardless of the conclusion, Miss Hepburn does very well by the Scottish Queen, minus the usual Hepburn mannerisms, even if her portrayal is not at all times historically correct emotionally.

The emphasis of the screen drama follows closely Mr. Anderson's original in its placement both upon the jealous antagonism carried by the inexorable Queen Elizabeth and the beautiful Mary's tempestuous romance with the swaggering, courageous Scottish Earl of Bothwell, who gave her strength. Mary struggles valiantly, but womanly, if not as determinedly as history's Queen Mary, to maintain her throne against the plotting of her enemies at home and the intrigues abroad of her arch-enemy, Elizabeth. Again she plunges herself into an unhappy marriage of state to the soppy Lord Darnley to make her regal position secure. Her great and absorbing love for Bothwell leads the Earl to the ignominy of prison death and Mary to the steps of the scaffold that was erected by Elizabeth's cunning in England. Even then Mary's face is flushed with the inner radiance of the power of her love.

Miss Hepburn is supported at all times with fine fervor by a long but notable cast, principally by Fredric March, who reaches new heights, and by Florence Eldridge, Douglas Walton and John Carradine.

JAMES P. CUNNINGHAM.

## Communications

### HELPING THE NON-INSTITUTIONAL POOR

Kansas City, Mo.

TO the Editor: Charitable persons in making their wills are often at a loss to know just how to help the poor, particularly the poor not cared for in institutions, such as poor families with children to support and educate and distressed individuals scattered in various sections of a community, perhaps just around the corner or down the street, anyway not far off.

Recently a man came to me to draw his will. After making bequests to certain charitable institutions and to the parochial school in his parish and to the local Catholic college, he expressed a wish to leave \$2,500 for the relief and education of poor boys and girls in his city, irrespective of their residence. "This \$2,500," he said, "I desire to be used for clothing, shoes, carfare, books, tuition, medical care and other necessary items. I wish to place it with a responsible Catholic agency in contact with the poor throughout the city and equipped to distribute it where it will do the most good. Is there such an agency?"

"Well, you would have stumped me a year or two ago," I replied, "but now I can answer you without difficulty. The problem you raise has been solved in this city through a new development in the Society of St. Vincent de Paul. I hope it will help to solve the problem nationally. The society, at the direction of the bishop of the diocese, has established a depository for bequests and special gifts, known as the special fund, and set up a system for handling the same through a trustee appointed by and acting under the supervision of the bishop.

"The special fund is not a mere reserve account, nor what is commonly known as a trust, foundation or endowment. It is an active fund, used to meet as far as possible the constant needs of the poor. Along with supplementing the regular revenues of the society and broadening the scope of its charitable work, it makes possible a planned distribution of benefactions. If a person wishes to aid some special work, such as the relief and education of poor boys and girls, his benefaction is used for that purpose. Otherwise benefactions go to help carry on the various charitable works of the society and primarily to aid the poor in their homes, oftentimes the forgotten poor whom other agencies have missed.

"You can rest assured," I added, "that any bequest you leave the special fund will be handled carefully and distributed just as you wish. And what is more, it will be distributed without cost. No officer or member of the society receives pay. All its work is voluntary. It strives primarily to aid the poor morally and spiritually."

In our city the special fund has grown into a well-established and serviceable agency. Already a number of charitable persons, desirous of aiding the non-institutional poor, have remembered it in their wills and by special gifts in their lifetime. Of its increasing success we are thoroughly convinced, for it supplies a long felt want and is builded on a firm foundation.

EDWIN J. SHANNAHAN.

### FAULTY DISTRIBUTION

Randolph, Mass.

TO the Editor: To state that for some time our economic system has been capable of producing more goods and services than the incomes of the great mass of our people would allow them to demand effectively is to state a truth so trite that one can hardly be pardoned for mentioning it. To state that the reason is faulty distribution is to make a statement equally trite. By distribution I mean the division of the industrial output among the factors of production. We all know that after any product has been produced and sold by any industry there must be a division of the proceeds among those who have helped to produce the product. This implies that each of the factors of production commonly listed as (1) natural resources, (2) labor, (3) capital, (4) business enterprise, and (5) government, should receive as its share a portion of the industrial income corresponding to its contribution to the total product. Theoretically it may be said that each unit of each factor of production gets what it is worth through the operation of the forces of supply and demand. It is quite possible, however, that distribution on this basis may ignore the relative worth of each factor of production as determined by the amount which it actually contributes to the making of the product.

The fact that we are going through a period in which the people of the nation are unable to buy back the products of the nation's industries indicates that there is something seriously wrong with our present method of distribution. Some factors are getting more than their share of the industrial income, while others are getting less.

Perhaps one of the reasons for this state of affairs is that no one has ever worked out a schedule to determine what proportion of the industrial income should go to each of the factors on the basis of the relative contribution of each factor to the total product. Distribution on this basis, however, is the only type of distribution consistent with the demands of justice. Making our schedules of this sort would be a very difficult task. The percentages for each factor would probably vary from product to product. This task must be attempted, however, before the industrial income can be distributed equitably. Distribution of the industrial income on the basis of the actual contribution of each factor of production to the making of the product would be much fairer than the present method. It would probably do much to take up the present lag between production and consumption.

HUGH W. HENEY.

### PROPORTIONAL REPRESENTATION

Piqua, Ohio.

TO the Editor: I see another article on "Proportional Representation" in the edition of July 31.

Before you publish any long articles on the merits of "Proportional Representation," please look into the origin of the movement and its intimate connection in municipal government activities, and if you do not find an odor of Communism in it, then I have read the papers wrongly for these past fifteen years. Draw the curtain and look behind.

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## Books

### A Slavic Saviour

*Jesus Manifest*, by Dmitri Merejkowski; translated by Edward Gellibrand. New York: Charles Scribner's Sons. \$2.75.

CONTINUING his motif "and the world knew him not," the author of "Jesus, the Unknown" attempts to recreate the Life of Christ for us on the basis of internal understanding and experience rather than by traditional gospel description. It might almost be termed a Slavic approach, for, like the music of Tchaikowsky or Stravinsky, it creates a deep emotional impression without any clearly intelligible unity.

Examining with great introspective strength and a wealth of related or merely idea-associated quotations, from canonical and apocryphal sources, the events in the public life of the Divine Master, the writer never fails to arouse amazement or disagreement in the mind of the startled reader, either by his singular comments or his unusual linguistic combinations. In the introduction Dean Inge warns of this "Russian mentality" and presentation of Mr. Merejkowski and predicts that it will "surprise and perplex our countrymen." One may also agree with the Dean of St. Paul, that there is "much food for thought" in the book, although any attempt to assimilate this "food" must inevitably lead to mental indigestion.

The work is essentially an impressionistic, subjective "manifestation"; a religious experience of an individual who has his own ideas as to historic realities. Nor is it strange that a misleading title should be followed by numerous conflicting viewpoints in many chapters. At the very start we are told, relative to the first miracle of Christ at the wedding feast at Cana, that: "something did happen there to be the source of the Hebrew story." Of course, it cannot be the simple transmutation of water into wine, but the rationalistic "common-sense" explanation which made the guests praise a water-diluted wine as good wine. The author, however, demands in addition to this a "miracle-sign" to complete the picture. It is not greatly surprising that the explanation of this "miracle-sign" has a familiar modernistic ring: "The sun of the world, the heart of the Lord, always and everywhere changes water into wine, wine into blood. The power that changes the dead into the living, of which we have a feeble reflection of what we call evolution, is the eternal secret of the Son in the Father, Logos in Cosmos. It was this secret that was made manifest to humanity on the first day of the Lord." Such explaining is, of course, explaining away, and the same words do not convey the same meaning to Mr. Merejkowski and a Catholic. This sort of "blending of historic fact and intuition" is less a manifestation than an obfuscation.

The author is on safer ground and much more effective when he confines himself to introspective matter. Thus, in the chapter "Beatitudes" he writes: "The first word said by the Lord to the world *metanoete*, 'Repent,' 'Be-think yourselves,' means change all your own ideas. . . ." This he follows through with Chestertonian contrasts and

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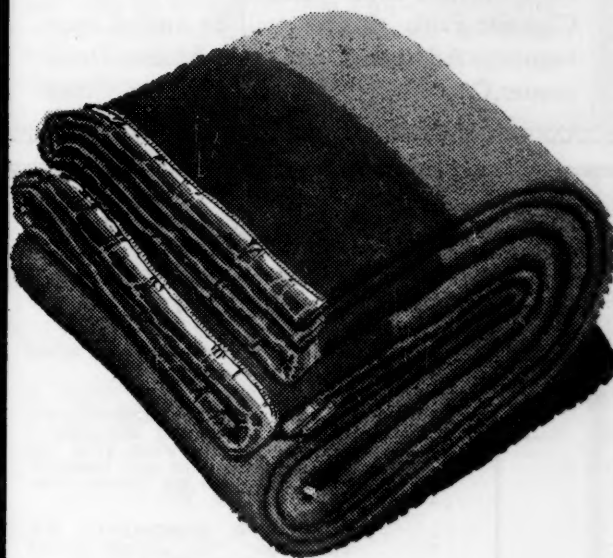
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Christopher Hollis, Donald Attwater, Michael de la Bedoyère, Archbishop Goodier, Fr. Herbert Thurston, S.J., Eric Gill, Fr. Ronald Knox.

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antitheses which show convincingly how unimportant are legalistic externals and that Christ's great message concerned the inner theocentric orientation. In these passages the author makes no secret of his faith in the Divinity of Christ although the total absence of all devotional warmth in the writing is more reminiscent of the analytical scientist and his laboratory than a Christian extolling his Redeemer.

GREGORY FEIGE.

## War in the Offing

*On the Rim of the Abyss*, by James T. Shotwell. New York: The Macmillan Company. \$3.00.

THE TITLE of this work, taken from Dante by the circuitous route of a French diplomatic speech, is explained in poetic prose in the preface. The danger of war is the inferno over which modern nations hang, tier upon tier, in circles rising upward and outward to the rim and comparative security. Keenly aware of common danger, they have organized their egress, lest the fall of one draw others into the chasm. Today, as the fires of war seem to flame anew, their way is impeded, their progress is slow, and they are testing the ground gained. The aim of this study is to analyze the effectiveness of international organization for peace from the point of view of varying policies of national self-interest, especially from that of the United States, "on the rim" of danger.

To many, who have given up the struggle of the mind against war, this aim may seem wholly illusory, but in the face of the seeming failure of sanctions, and on the eve of the reshaping of the League of Nations in September, this book strikes through the almost universal gloom with a faint ray of hope for beleaguered statesmen. The present crisis in the international system, according to Dr. Shotwell, is complicated by prestige and power politics. This obscures the main issue, the ultimate ending of war itself, and the creation of a workable instrument for maintaining peace, while safeguarding justice. Though he places the United States on the outer edge of the war danger, he thoroughly proves that we neither can nor do disregard the problem—that we are not wholly spectators, but to some degree participants in the effort. This fact we have repeatedly recognized in practice, whenever an international crisis touched us at all; but we have failed to realize that other nations, even though members of the League, acted in the same manner. A strong will for peace is alive in the United States, but we are reluctant to think a policy through or to provide for its effectiveness. Our so-called neutrality legislation neither gave us a workable definition of neutrality, nor kept us from dealing with belligerents. It not only tried to do by domestic statute what could only be done by a multi-lateral treaty, but, by failing to distinguish between offender and offended, between the force of belligerents and the force of sanctions, hindered the successful working of the world's existing provisions for collective security. American public opinion supported the Pact of Paris, which went further than the Covenant of the League by renouncing war as an instrument of national policy, but we



stopped short of making it workable, either by Council or Assembly or Court, and depended upon diplomatic processes, already proven insufficient. Our policy of "the Good Neighbor" which is traced back to the days of the Open Door, was not enough to meet the question of the Chaco dispute, precisely because multiple interests rested there. To summarize: in 1919 we thought the League of Nations unrealistic because it took little account of our isolation. On the other hand, our proposals for disarmament disregarded the interests of other states less well protected geographically. Today, the Americans who discuss the League in terms of 1919 are unrealistic.

Certain outstanding trends in international organization made it more realistic in 1936 than it was in its beginning. Among these Dr. Shotwell discusses the steady slow modification of treaties by periodical conferences on special subjects and by international administrative decisions; the developing importance of the Secretariat as a mean of providing regular conferences on numerous separated and related subjects; the growing importance and power of the Assembly, and therein of the small nations and of democratic processes; the wider acceptance of the compulsory jurisdiction of the World Court, in bilateral and multi-lateral treaties. All of these trends move in the direction of substituting law and parliamentary procedure for military force in international relations. He proves, furthermore, how in these regular and periodic meetings, the varying interests of modern nations are becoming better known and recognized; how responsibility for maintaining the peace is being admittedly graded, in geographic and in functional terms. This gradation of responsibility had already been begun for members of the World Court and for federal states in the International Labor Organization. Realistically, no nation has accepted duties of collective security, except when its interests were affected. Under these circumstances the reasons given for American refusal to enter the League of Nations are no longer valid.

War may yet overcome the nations struggling out of the abyss; but war is the downward alternative, and need not come. If the Covenant were "harmonized" with the Pact of Paris, and the terms and obligations of membership theoretically graded, as they are in reality, peace is possible. The most interesting pages of the book describe briefly how this may be brought about. Among the measures considered with approval is the Pope Resolution of 1935 in the American Senate.

Obviously the force of this scholarly argument escapes the limits of a review. It should be widely and carefully read, not only by those responsible for American foreign policy, but also by the public for whose welfare the policy is framed, and on whose support the policy must rest. It carries the facts down to March of 1936, and none of the events since then weakens the force of the book. Our attention has been recalled from consideration of special circumstances of war to the major question of war itself, and its alternatives. May these alternatives be clear in the minds of many when the League begins in September to discuss the terms upon which it may continue life!

ELIZABETH M. LYNKEY.

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**England's Foremost Musician**

William Byrd, by Edmund H. Fellowes. New York: Oxford University Press. \$5.00.

IT IS as curious a fact as any in English cultural history that the music of William Byrd was almost completely forgotten during more than a hundred years. The rediscovery of so much beauty was by no means an easy task. Among those who have brought it to a nearly successful conclusion, the name of Canon Fellowes is foremost. Accordingly the present volume, which can decently lay claim to being definitive, is almost as much a monument to its author as to its subject. The biographical sections are necessarily far from satisfying, since all the information now available is that gleaned from Public Record Office and similar sources. One fact Canon Fellowes does establish: William Byrd was a life-long recusant, so that he is at one and the same time the greatest of England's Catholic musicians and the author of some of the finest of Church of England melody. The presentation and analysis of Byrd's extensive achievement as a composer leaves little to be desired. It is excellent musical history, as distinguished for sensitiveness as for learning. One's principal regret is that Canon Fellowes did not expand the chapter on features of Byrd's vocal technique; but within limits it is a very good criticism indeed.

**No Serious Spot**

Young Men in Spats, by P. G. Wodehouse. New York: Doubleday, Doran and Company, Incorporated.

TO THE Wodehouse fans, numbered in the tens of thousands, the announcement of a new book by their author is a sure signal for a rush to the nearest available copy. To the uninitiate—well, one envies them their first surge of delight at a new discovery of a well of humor. There is no disappointment for any in these young men, spatted or unspatted, and the laughs come easily and low. Those who are not particularly partial to broadsides will appreciate the numerous bits of subtle satire but there is not a serious spot in one of these short stories. The tragedies of broken hearts become hilarious and boys succumb to girls, their hearts bleed at the slightest provocation, the "adored object" gets marched to or is headed off from the altar, in the twinkling of an eye. Certain of the stories conclude with an O. Henry twist but even when the end comes expectedly the dish is served up with a jocular dénouement. The coming generation should insure Mr. Wodehouse's life.

**CONTRIBUTORS**

FRANCIS X. CONNOLLY teaches in the English department of Fordham University and contributes to current reviews.

REV. GREGORY FEIGE, formerly professor of philosophy at Fordham University, is now engaged in pastoral work in Brooklyn.

ELIZABETH M. LYNKEY is chairman of the Asia Committee of the Catholic Association for International Peace and assistant professor of political science at Hunter College, New York City.

REV. CHARLES O. RICE, a priest of the Diocese of Pittsburgh, contributes to periodicals.

LOUIS VAN HOUCKE is a member of the directorate of the Jeunesse Ouvrière Chrétienne in Brussels, Belgium.